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The Supreme Court Rejects Herbert Armstrong Appeal

By Stan Haste
WASHINGTON (BP) — Unanimously and without comment, the U.S. Supreme Court announced it will not review a challenge by Herbert W. Armstrong's Worldwide Church of God to an order by California Attorney General George Deukmejian to turn over all church records, including financial statements.

The controversial Armstrong and his sabbatarian church were taken to court last year by six former members who claimed the 87-year-old leader and other church officials were guilty of misusing church funds. The sect virtually requires that members in good

standing give at least one-tenth of their income to the church.

Armstrong and his church's attorney, Stanley Rader, were specifically charged with enriching themselves at the church members' expense. The case has drawn national attention, largely due to investigative reports into allegations by CBS television's "60 Minutes" program.

A number of mainline church groups representing more than 80 million members joined the case in March as friends of the court on Armstrong's side. Several legal briefs have also been filed in support of the Worldwide Church's position.

Renowned church-state attorney Leo Pfeffer of Long Island University, aided by three other church-state lawyers, argued that by placing the Worldwide Church in receivership last year, the California attorney general violated the First Amendment's no establishment and free exercise of religion provisions.

John W. Baker, general counsel of the Baptist Joint Committee on Public Affairs and one of those who assisted Pfeffer, expressed "disappointment" at the high court's refusal to hear the case "at this time." But, he added, the action "did not come as a surprise and is by no means a final determination."

Baker said he would have preferred that the court argue the case now "on the basic issue of whether church" (Continued on page 2)

Arkansas Elects Drumwright

LITTLE ROCK, Ark. (BP) — Huber L. Drumwright Jr., dean of the school of theology at Southwestern Baptist Theological Seminary, has been elected executive secretary-treasurer of the Arkansas Baptist State Convention.

Drumwright, 56, was dean of the school for seven years and a New Testament professor for 28 years, including his time as dean. He will succeed the retired Charles H. Ashcraft by Sept. 1.

Drumwright has been pastor of churches in Allen, Dallas and Fort Worth, Texas, and in Ada, Okla. While teaching at Southwestern, he was interim pastor of 21 churches for a combined total of approximately 15 years.

He was a naval officer in WW II and he graduated from Baylor University after his return to the states. He earned bachelor of divinity and doctor of theology degrees from Southwestern and has done study and research at Princeton Seminary and at the American School of Classical Studies in Athens, Greece.

Drumwright is a native of Oklahoma and is married to the former Minette Williams of San Antonio, Texas.

He has written extensively for Sunday School lessons, Bible study guides, magazines, Wycliffe, Tyndale and Zondervan and for Broadman, with authorship or contributions to over 20 books.



Readying For Sacred Harp Sing

BIRMINGHAM — Getting their voices in shape for the national Sacred Harp Sing at Samford University are, from left, convention organizer Hugh McGraw; Samford School of Music Dean Claude H. Rhea; and Samford music student Kim Hayes of Hattiesburg, Miss. The public is invited to the convention, set for June 26-29. Miss Hayes is the daughter of Mr. and Mrs. James D. Hayes. Her father is minister of music at First, Hattiesburg.

Lottie Moon Goal Met; Offering Up 13 Percent

RICHMOND, Va. (BP) — The Lottie Moon Christmas Offering for foreign missions has surpassed its 1979 goal of \$40.5 million and shown the largest increase in the offering in six years.

With the Southern Baptist offering total at \$40,597,113, the 1979 goal is the first one met since 1975. This offering is a 13.02 percent increase over the 1978 total of \$35,919,605.

"We are grateful to the Lord for this giant step forward," said Carolyn Weatherford, executive director of Woman's Missionary Union, which promotes the Southern Baptist mission offering.

"With runaway inflation and accelerated efforts to appoint more missionaries, increased financial support is a necessity, not a choice," she

explained.

Christine Gregory, president of WMU, interpreted the giving as a proof of priority. "To have given this much in a single offering is a good indication that Southern Baptists still believe that missions should be our top priority," said Mrs. Gregory.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said there is "great significance in an offering of such size at this time." He said it "enables Southern Baptists to maintain momentum in sharing the gospel with a lost world. Shouts of praise will be lifted in 94 countries besides our own as this staggering sum is announced." The board

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Sam Turner Will Return To Africa

Sam G. Turner, executive director of the Gulf Coast Baptist Association since March 27, 1978, has submitted his resignation, effective July 1, 1980.

Turner and his wife, Bonnie, with their two children, Jim and Beth, will return to the foreign mission field in Kenya. They previously served in Kenya for six years, 1971-73, 1975-76.

Turner, native of Arkansas, is a graduate of Ouachita and Midwestern Universities. He received a D.Min. degree at Midwestern Seminary on May 17, 1980.

Turner

1971-73, 1975-76

Hinds-Rankin Women Help Internationals Speak English

By Anne McWilliams
Forty-three international students from 18 countries were enrolled in the conversational English class at Broadmoor, Jackson, until the end of the session that has just ended. Fifteen others began the study, but moved away, found jobs, or left for other reasons.

The class is held during fall, winter,

and spring at Broadmoor Church on Wednesdays, from 9:30 to 11 a.m. Countries represented during the spring were Guatemala, 2; Nicaragua, 2; Cuba, 3; India, 3; Iran, 5; Japan, 3; Jordan, 1; Korea, 2; Mexico, 3; Argentina, 1; Bolivia, 2; Brazil, 1; Chile, 3; Colombia, 1; Venezuela, 1; Spain, 2; Taiwan, 5; and Viet Nam, 3.

Brenda (Mrs. David) Myers, member of Alta Woods Church, Jackson, and Christian social ministries missionary in Hinds-Madison association, directs the English-teaching activities. Before she started the classes at Broadmoor last fall, she had held similar ones for four years at the Hinds Baptist Center. She is assisted by Curtis Ferrell, pastor of the Spanish congregation at Broadmoor.

Satwant Sood from India came at her sister-in-law's invitation, though she could not speak a word of English.

Mrs. Myers said that she is anxious to start a "survival" class for men and women like this one, who can speak no English — to teach just key English words for getting along with necessities of living, until they can advance further.

Also she said that she needs to start a writing class, and for these extra classes could use three or four more teachers.

Teachers meet for prayer time at 9, before classes for Beginner, Intermediate, and Advanced begin at 9:30. Fellowship and refreshments and a brief devotional period either precede the classes or come at intermission time. Instruction is done by teacher teams.

Mrs. Leo Murray of Broadmoor has

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Chen Pittman, left, and Kim Ngo, right, both natives of Vietnam, lend a friendly ear to Satwant Sood, center, of India, before she begins her first English lesson.

Moynihan Withdraws Rider That Would Bar CIA Use of Clergy

By Larry Chesser
WASHINGTON (BP) — Electing not to press on the floor of the U. S. Senate what may have been a "premature decision," Sen. Daniel P. Moynihan, D-N.Y., withdrew an amendment that would have prohibited intelligence agency use of clergy, academics, and media.

The Senate then approved, 89-1, a measure designed to strengthen congressional oversight of intelligence activities. The measure formalizes an obligation of intelligence agencies to report to Senate and House intelligence committees.

Moynihan said he did not consider it "possible" that the amendment to S.2284 would be accepted and that he did not want "to see defeated, a principle which has not been rejected." The amendment would have barred intelligence agencies from employing "any member of the religious, news media, or academic profession," as well as

prohibited intelligence agents from posing as a member of "any real or ostensible" United States religious, news media or academic organization.

The provisions of the Moynihan amendment are similar to the positions urged by the Southern Baptist Convention's Foreign Mission Board and the Baptist Joint Committee on Public Affairs and represent just one of several disputed areas in the original intelligence charter legislation introduced by Sen. Walter D. Huddleston, D-Ky. in February.

The effect of the Senate action is that for now the relationships between clergy and the intelligence community will continue to be regulated by internal regulations on both sides.

However, Sen. Birch Bayh, D-Ind., chairman of the Senate Select Committee on Intelligence, and Huddleston, who led numerous hearings on charter legislation as chairman of the Subcommittee on Charters and

Guidelines, have expressed strong commitment to create a new intelligence agency charter in the next congress.

Huddleston said the charter legislation was "essential" and that issues such as intelligence agency use of clergy, journalists and academics should be part of the "ongoing process" of developing such a charter.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, did not see the failure of the Senate to enact a full prohibition this year as a cause for alarm, but did indicate that he would like to see Congress make such restrictions "so that there is no possibility of a missionary being used by an intelligence agency."

"We don't have any immediate problem that causes us to say that something has to be done on this tomorrow," Parks said. "But we would like to see it eventually."

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Church Blunder: Getting On Side Streets

Convention Sermon

By H. Edwin Young
Acts 4:1-7
2 Timothy 3:5

H. Edwin Young is pastor of Second Baptist Church, Houston, Texas. He is a native of Laurel, Miss., and is a graduate of Mississippi College and Southeastern Baptist Theological Seminary. Prior to moving to Houston, he was pastor of First Baptist Church, Erwin, N. C., First Baptist Church, Canton, N. C., First Baptist Church, Taylors, S. C., and First Baptist Church, Columbia, S. C. He and his wife, Jo Beth, have three sons, Edwin Barry, Benjamin Blake and Clifford Wesley.

As the pastor of a church lay dying, he wrote this message to his congregation: "Never move the church from its present location. The church makes a great mistake when it gets on a side street."

From the days of Jesus to this present age, the Body of Christ has made the consistent blunder of getting on side streets, away from the center. The church places major emphasis on marginal matters and repeats the errors of the Pharisees, with whom Jesus continually battled. Those religious leaders kept the little forms of religion while they neglected the significant matters. They spent time on side streets.

In the 8th chapter of Acts, we find the record of a situation which could have led the church to a side street. The Hel-

lenistic Jews, who had been away from Jerusalem for generations, murmured because they felt that their widows were being neglected by the homeborn Jews in the daily alms distribution. This criticism was against the Apostles themselves — against the preachers — in all probability.

The Apostles could have met this criticism in several ways. They could have resented it. After all, they knew what they were doing. Their reply might have been, "When it comes to serving bread, we are experts. Have you forgotten that we were trained by the Master himself? When he fed 5,000... and 4,000... we handed out the bread. We are past masters in the art of caring for the physical needs of people. If you do not like the way we are doing it, you get out." ("You pick another church.")

They might have played the martyr as they grumbled in self pity. "We've been doing our best. We sit up nights working in your behalf, and all you do is find fault."

Another possible course of action was the one which the Apostles followed. They analyzed the criticism objectively and found some truth in the accusations. They decided that they should not give up preaching the Word to serve tables.

The Apostles had gotten involved in the administration of the church. They were diligent and hardworking as they participated in the distribution of the bread. They were involved in all the counseling and the programs and did everything which the multitude wanted.

Some say, "That's the type of leader we need: a person

who is available all the time."

However, I agree with Elton Trueblood: "Anybody who is available all the time really is not available any of the time." It is easy to get involved in secondary issues, in side streets, and miss God's primary thrust for our lives.

One of the most discouraging facts which history reveals is the irrelevance of so much that is called Christian. The failure of vast numbers of the followers of our Lord to understand what the business of the Kingdom is primarily about has kept much of the church on side streets.

When I was a youngster, there was a church in my town in which the people were very holy. They talked holiness, which consisted largely in the fact that they wore no jewelry nor make-up. They would tell you categorically that serving the Almighty consisted of these actions. Side streets.

No denomination, no church, can live on side streets. We must find the center and remain there. In 2 Timothy 3:5, Paul speaks of a "form of godliness." Many denominations and churches have all the ritual, creeds, procedures, the words and services; the organization, ecclesiastical structure, and bureaucracy. "Having a form of godliness, but denying the power thereof."

We must determine how much of this ecclesiastical business is Christian and how much is mere accumulation. To paraphrase Paul's statement, we must determine "what the forms of faith are and what really constitutes the force, the power, of it." Christianity is not a form. It uses forms, but it

has come down through the generations as a living, vital, moving power.

A denominational leader commented, "Oh, I want to soar like an eagle. But I can't because I'm surrounded by a bunch of turkeys who only know how to shuffle programs and forms!"

What did the Apostles do when they were caught up in the mechanism of the organization of the early Christian church? They elected seven deacons and ordained them to care for the functions of the church. Many scholars believe that those seven men were all from the Hellenistic Jews, the dissenters. The fact is evident because of their names. These were set aside to attend to the administrative responsibilities. Since the foreign-born Jews found fault, the saints replied by selecting men from the opposition to serve as deacons. What a gracious way to settle trouble! These Jews felt that they could not trust their Hebrew brethren. Then they learned that their brothers, the homeborn Jews, were ready to trust them.

I have a theory that our laity is ready to do some of this

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Young

Scores of Church Services Erased When Mount St. Helens Erupted

By Herb Hollinger
PORTLAND, Ore. (BP)—Mount St. Helens caused billions of dollars in property damage and loss of life in Washington but Northwest Baptist churches report little apparent damage.

However, a massive cleanup has just begun.

Scores of churches cancelled services when the mountain erupted with fury Sunday morning, May 18, and a gigantic cloud of pumice-like ash covered nearly the entire eastern part of Washington and northern Idaho. First in the path of the cloud were churches in the fruit-growing Yakima area with several cancelling Sunday morning services as the billowing grey clouds approached. First Southern, Yakima, was not able to meet for two weeks because city officials restricted travel downtown as equipment tried to remove more than four inches of ash from the streets.

Yakima association missionary H. Max Dayley said heavy blowing ash caused the biggest headache. He had an appointment to preach the week following the initial eruption but was forced to cancel because of travel restrictions.

Two weeks after the volcano erupted there had not been any requests from churches for aid from the state convention, however, according to Northwest Baptist Convention interim executive William K. Peters.

About one-half inch of ash fell on Spokane, Wash., more than 250 miles northeast of the mountain, creating massive traffic problems. Many church services were cancelled and county officials ruled all public buildings, including churches, would have to have their parking lots cleared before the buildings could be used. Members of the Sunset Hill Baptist Church spent most of the Saturday following the big blast cleaning the parking lot, hosing off sidewalks and sweeping ash in order to have services Sunday.

Rain in eastern Washington has created more problems since wet ash becomes very heavy and cement-like. But the blowing ash remains one of the biggest problems in the cleanup.

"It is worse than any west Texas sand storm," said Terry Posey, pastor of the Trinity Baptist Church in Moscow, Idaho, which received about two inches from the first eruption. "I grew up in Texas and this beats anything I've ever been in before."

Posey said schools in the area dismissed three weeks early for the summer vacation and face masks were still being worn the second week after the cloud passed.

A second large eruption of the mountain came exactly a week later causing disruption of church services in cities and towns in western Washington. Southwest Washington association missionary David Bandy said his area was spared ash problems from the first eruption because of the prevailing winds but the second blast left Longview and Kelso with more than an inch of the ash.

With Sunday morning services obviously cancelled, Bandy organized a service in the apartment building in which he lived and led a worship hour with 40 people in attendance.

Just 50 miles south of the active volcano, Portland received a skiff of ash creating some traffic problems and at least two downtown Baptist churches cancelled evening services when the blowing ash caused travel problems. Most Portland area churches reported attendance about one-half normal for their Sunday services with many older members avoiding the hazardous driving conditions and possible respiratory problems when venturing outside.

One of the hardest hit areas was Castle Rock, Wash., which is on the banks of the Toutle River. Flooding and massive mud flows took their toll of the small community but Louis Minner, pastor of First Baptist Church, said dikes on the east side of the river kept the raging waters from most of the central part of town and the church building. Although many homes along the river were swept away, Minner said none of the church's members reported any heavy damage to their homes. Recurring smaller blasts from the volcano have brought more blowing ash to the area.

Strangely enough, the heavily populated areas of Seattle and Tacoma, directly north of the volcano, have been spared even the blowing ash. Hardest hit was a small community in eastern

Washington, Ritzville, just 60 miles south of Spokane which recorded seven inches of the ash. National Guardsmen continue to help in the cleanup there where at one time several thousand travelers were stranded, outnumbering the residents.

Two weeks after the big blast the mountain continues to make ominous noises and small earthquakes are registered daily. Scientists are unsure what the mountain will do in the future but more eruptions are a real possibility.

With one eye on the volatile mountain in southwest Washington, Baptists in the Northwest are beginning the massive and costly job of cleaning up the mess.

(Hollinger edits the N.W. Baptist Witness.)

Tom Brannon Named Texas PR Director

DALLAS (BP) — Thomas J. Brannon, director of public relations for the South Carolina Baptist Convention for 15 years, has been elected director of public relations for the Texas Baptist executive board, effective Sept. 1.

Brannon, 42, will direct the 12-member public relations staff of the 2.2 million-member Baptist General Convention of Texas. He succeeds Richard T. McCartney who was named editor of the Oklahoma Baptist Messenger and director of public relations for the Baptist General Convention of Oklahoma.

Under Brannon's coordination are news/information, graphic arts, audio-visual and technical services for the Texas convention's executive board agencies. Brannon will be chief of the Dallas bureau of Baptist Press, news service of the Southern Baptist Convention.

Brannon will be a member of the 11-member administrative staff of the Baptist General Convention of Texas executive board.

More than 4,000 churches and missions are affiliated with the Baptist General Convention of Texas, which owns and operates 23 colleges and universities, hospitals, children's homes and homes for the aging. Its 1980 Cooperative Program budget is \$34.6 million.

A native of Greer, S.C., Brannon is a graduate of North Greenville College, and has attended Southeastern Baptist Theological Seminary.

Warsaw, Poland — In their 24th Congress held recently, Polish Baptists elected Rev. Piotr Dajludzionek, pastor of the Baptist Church at Bialystok, as the new president of their union. Since the constitution prohibited the re-election of Rev. Michael Staniewicz, this was the most important matter of business of the meeting.

Rev. Dajludzionek is a graduate of the Polish Baptist Seminary in Malbork and the Baptist Theological Seminary in Ruschlikon, Switzerland. During his pastorate at Bialystok the membership has grown from about 80 after the war to almost 300. A beautiful new church building has been constructed, and a 50-bed old people's home is almost completed.



Lottie Moon Meets 40.5 Million Goal

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has missionaries assigned to 94 countries.

This year's increase was the largest percentage gain since the 1973 offering, when a 13.05 percent increase was

reported.

The Lottie Moon offering provides nearly half the budget for Southern Baptists' foreign missions enterprise. The 1980 offering is \$45 million.

Mississippian

BPRA Elects Second Woman In 26 Years

NASHVILLE, Tenn. (BP) — Jennifer Bryon Owen, communications specialist for the Book Store Division of the Baptist Sunday School Board, Nashville, and a Mississippian, was elected president of the Baptist Public Relations Association here. Mrs. Owen, second woman in 26 years to head the national Southern Baptist communications group, succeeds Stan L. Hastey of Washington, D.C. as president.

Other new officers of the 300-member association include Jack Brymer of the Alabama Baptist, Birmingham, program vice president; Leonard Hill of the Executive Committee, Nashville, membership vice president; Barbara Little of Midwestern Baptist Theological Seminary, secretary; Donald Hepburn of the Southern Baptist General Convention of California, Fresno, Calif., treasurer.

Tim Fields of the Christian Life Commission, Nashville, newsletter editor; and Hastey, awards chairman.

The association also adopted a resolution calling for its members to "join hand and heart in defending for all Americans all the freedoms guaranteed in the First Amendment to the U.S. Constitution."

The resolution contended there was growing evidence that press freedoms were being abridged by interpretations of law and executive actions of government and that these freedoms were being imperiled by governmental actions.

Quarles Chair Of Missions

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tained.

According to Leavell, "New Orleans Seminary is happy to announce to all, especially to its many Mississippi Baptist Convention friends, the attainment of this significant step forward. It is our expectation and hope that one of the first endowed chairs in the history of this institution will be the Chester L. Quarles Chair of Missions."

Supreme Court

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Property is indeed public property and subject to the custodial supervision of the state." He attributed the decision not to hear the case to the court's feeling the issues "were not sufficiently sharpened" and "not ripe" at this time.

Besides the Baptist Joint Committee, other groups asking the high court to hear the case included the National Council of Churches, National Association of Evangelicals, Catholic League for Religious and Civil Rights, Synagogue Council of America, Lutheran Church in America, United Presbyterian Church, Church of the Nazarene, and Unification Church.

According to Baker, the case has now been cleared for argument on its merits in California courts, once a final resolution in state courts is reached, the case can be appealed again to the Supreme Court. Church-state observers are agreed that regardless of the outcome in California, the case will be appealed to the nation's high court by the losing side.

May Cooperative Program Resumes Strong Schedule

NASHVILLE, Tenn. (BP) — May gifts through the Southern Baptist Cooperative Program resumed a schedule that will meet the 1980 operating and capital needs budgets after a low month in April.

Southern Baptists contributed \$6,229,079 in undesignated gifts for the missions and educational enterprises of the convention, an increase of 22 percent over May 1979. April's increase over April 1979 was just 2.6 percent.

Undesignated gifts for the first eight months of the fiscal year total \$47,867,714, a 13.9 percent increase over the same period last year.

May's designated gifts of \$8,836,734 are a 47.2 percent increase over May 1979. The month's total designated and undesignated gifts are nearly \$4 million or 35.6 percent more than May 1979.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, called May's giving "gratifying" and said "Southern Baptists are to be commended for their continuing interest in world missions and their commitment to total stewardship."

Bennett noted that one of the results of the increased giving was the attainment of the goal of \$40.5 million for the Lottie Moon Christmas offering for foreign missions, the first time since 1975 the goal has actually been reached.

Total undesignated and designated contributions for the first eight months of the fiscal year are \$101,808,590, an increase of 15.76 percent over the same period in 1979.



Social Ministries' Workers Meet

A Christian Social Ministries Workers Conference was held at the Baptist Building May 20. Participants, left to right, included: Perry Claxton, Greenville; J. D. Lundy and Mrs. Lundy, Pascagoula; David Myers, Jackson; Foy Rogers, Jackson; Leon Young, Meridian; James Snowden, Meridian; and Maurice Flowers, Laurel.

Church Blunder: Getting On Side Streets

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bold thinking, bold serving, bold giving, bold witnessing; while we of the ecclesiastical establishment are holding them back. The truth is that we have not been very bold. We have talked about it. We want to be bold with somebody else's funding or somebody else's energy. But personal boldness is a rare sight.

The early church divided and subdivided the administrative responsibilities among the laity. The Apostles began to major on prayer and preaching.

These words speak volumes: "It is not reason that we should leave the Word of God, and serve tables." We are not to conclude from this statement that the Apostles had quit praying and preaching altogether. Undoubtedly, they still kept their appointments with God and men. However, though they continued to pray and preach, they ceased to put these elements in the center of their ministry.

Their vocation became an avocation; their main line became a side line. While they were engaged in many tasks, thorns sprang up. The thorns of activities choked the wheat of preaching and praying.

After his long communion with God, Moses came down from the mountain with a glory on his face. "But," said the Bible, "Moses wist not that his face shined." That which was evident to others was concealed from him. Contrast this situation with Samson's. He "wist not that the Lord was departed." The awful fact did not break upon him until suddenly he found himself powerless and humiliated in the presence of his foes.

Is it safe to say that most spiritual progress, or regress, takes place below the level of consciousness? A person who is close to the Lord does not measure the stages of his progress. Nor does an individual who is going headlong in dissent from Him really perceive what is happening.

Those who become men of prayer in our denomination illuminate their people with a glory of which they do not dream. Meanwhile, many a Samson, with great deeds behind him and important titles before his name, marches boldly against the Philistines without realizing that the Spirit of God goes with him no more. Just because we were able to carry the gates of Gaza yesterday, does not mean that we are able to do that feat today!

The Apostles gave themselves continually to prayer and preaching the Word. Simply, preaching is introducing Jesus

Christ. Therefore, everything we do, if it is legitimate Kingdom business, is a proclamation of Jesus Christ. But the pulpit sets the tone and must have primacy.

We should major on preaching because that is the particular task to which God, in his wisdom, has called us. Since preaching is our business, it is our first duty to mind our business. Always our first obligation is to the task to which God has called us.

The pastor-preacher who majors on preaching will likely be criticized. Most of the fault finding will come from brethren in the ministry rather than from his own congregation. Expounding the Word of God must be the central thrust of our churches. People always come when the Word is preached. All those around say, "It won't last." But the people keep coming and responding; they are being saved and being baptized—even though the critics say, "It's shallow."

Others will remark, "He can preach, but he doesn't do anything else." As a rule, this is slander. The person who lives in an ivory tower, away from contact with people, cannot preach. If you think lightly of pastoral visiting because of what it does for your parishioners, remember what it does for you. Without such personal contact, no pastor can preach at his best. No man can legitimately stand before his congregation and speak of evangelism unless he has been personally preaching, sharing his faith one on one. God must have men in the pulpit who know how people are born, how they fall, how they sin, how their hearts are broken, how they die. Therefore, no person can be a good preacher and do nothing else.

God has called us as a denomination primarily to preach His Word. Show me a church with strong preaching, and I will show you a strong church. When the light has gone out in the pulpit, it has gone out around the world. As the pulpit fails to give forth living water, drought and desert spread over the earth. Whenever fountains flow from the pulpit, the desert becomes a garden.

These Apostles decided that God's plan for their lives centered around preaching. They should not give up the preaching of the Word of God to do other things. From that day forward, the Apostles majored on introducing Jesus Christ—on preaching; on proclaiming the pre-existence, the birth, the life, the death, the resurrection, the ascension, the com-

ing again.

The Apostles preached better when they decided to devote themselves to the ministry of the Word. Acts 6:7 states, "And the Word of God increased." The whole context of Acts indicates that their preaching improved. Common sense helps us understand this outcome. It takes time to really preach; it takes time to really pray!

Following the Apostles' decision, the church grew. The Bible says, "The number of the disciples multiplied greatly." Either the murmuring ceased, or it was drowned out by the hum of Kingdom activity. It is hard for a person in your mission field, in your church, to murmur when they are busy. People grumble when they sit on the bench with nothing to do.

Preaching is the heart of the Christian faith. It is God's saving event revealed. It is God's redeeming act redone, restated, re-presented for personal encounter. The preacher is the agent of the Holy Spirit. Preaching is God and His saving power encountering people with His Son, Jesus Christ.

Do you see how hard it is to give yourself to prayer and to preaching? It is tough! That is the reason why I have failed so many times. That is the reason why our denomination fails! It is much easier to have a program or a conference or a committee meeting; it is much easier to do anything on the face of this earth than to pray and to really preach.

When our sermons lead us beyond those places where we have been before, when our sermons seem to take on a life of their own, when we make statements which we wish to God that we did not have to make, and when our own preaching begins to lay claims within our own hearts, we understand that the Holy Spirit of God is working in and through us. This realization simply confirms our call to the ministry.

It is important that we never let anyone discourage us from fulfilling this call. Sometimes we must lock the door, take the phone off the hook, drop out of some organizations, and say, "No! No! No!" to many social invitations. We must decline the temptations of too many athletic events and too much TV entertainment. We must devote ourselves to the Bible, to prayer, to our books. The little I know of this commitment is worth the pain.

Make no mistake about it, brethren; it is painful. We need to remember that the powers of this world are extremely

severe. You will encounter philosophers who will attack everything you say and pagans who will ridicule the God you love. You will meet natural men who will try so desperately to run from Jesus, who is seeking to meet them, through your preaching. Even our own brethren will wound us. Preaching means that our weekends are full. It means that at times our stomachs are filled with butterflies and our nerves are on ragged edge. For the pulpit preacher, Sunday morning finds us up early studying and praying, feeling once again unworthy, feeling unprepared no matter how hard we work and pray. Once again God wants to speak from the depths of our being, like fire burning in our bones.

Then we stand in the pulpit in the context of worship. We begin. We pour out everything we have and everything we are. When we finish, we feel completely spent, used, with nothing left—because the glory has gone out.

James Stewart said, "Every sermon, well preached, will cause you to die a little." Preaching shortens your life! You cannot preach flat-footed. Preaching demands everything we have. Our preaching must be passionate so that the people know that it comes from the agony and experiences of our hearts. Our preaching must be authoritative so that the people will know that these are not some preacher's words; they are God's words. Preaching is God's divine act through human personality.

But what joy. What joy! Preaching is not something we do; it is a deed. Preaching happens when God acts on His Word, and when His Word is presented through a preacher who believes and lives what he proclaims.

No great movement, revival, or reformation in the history of mankind has ever begun except through a praying pulpit. The pulpit draws people to a saving Jesus. Where preaching is honored by pastor and people, it draws as nothing else. The pulpit calls you as the sea calls the sailor. The pulpit will hurt you, but you will not be able to resist its allure. The pulpit will break your heart, a hundred times over; but you keep preaching! Why? Because you love it, and because God calls you to it.

No church, no denomination, will ever get on a side street as long as the Bible is central and Jesus Christ is introduced through preaching.

(Sermon delivered in St. Louis Wednesday morning, June 11.)

Southern Baptists Lead Fight To Defeat Gay Rights Issue

By Don Hepburn

SAN JOSE, Calif. (BP) — Leading a coalition of community groups, Southern Baptists were able to convince June 3 voters in Santa Clara County to reject two measures that would have prohibited discrimination against homosexuals in employment and housing.

Measures A and B were placed on the ballot after Baptists, working under the name "Concerned Citizens Against the Sexual Orientation Ord-

nances," secured 58,000 signatures in the county to make the matter a referendum issue.

The Baptists took the action after unsuccessful attempts last summer to prevent the San Jose city council and the Santa Clara county supervisors from passing resolutions banning such discrimination.

In the final county tally 244,095 voters, or 70 percent, were against the enactment and 103,479, or 30 percent, were in favor. In the city of San Jose ballot the measure lost 75 percent to 25

percent.

Noting that the concerned citizens fight was not a "God versus gay" movement, Clifford Harris, director of missions for the San Jose Southern Baptist Association, said, "We feel it was a victory over the gay political leadership and the elected officials who do not listen to their constituency."

Spending during the campaign was heavy. Baptists and other anti-measure interests spent, about \$150,000, and supporters of the existing ordinances spent between \$100,000 and \$175,000.

The Baptist concerned citizens group mobilized 300,000 people last fall in the initial petition drive. After qualifying in the referendum, the group organized a coalition representing 326 evangelical, Catholic, Jewish, independent, and Mormon congregations to support the effort to defeat the ordinances.

Baptists Encouraged Truce In Korean Student Strife

RICHMOND, Va. (BP) — In the strife between students and the Korean military in Kwangju, Korea, Baptists made themselves known as peacemakers, even though their attempts at reconciliation failed.

Four Baptist pastors and numerous church members were part of a 40-member reconciliation committee which formed in the troubled city to try to negotiate peace between the students and the military.

In a telephone report from Korea, Southern Baptist missionary Arnold Peterson told Foreign Mission Board secretary George Hays that the committee "almost pulled it off." He said negotiations were taking place and the students came close to giving in but decided to go ahead with their pro-

tests.

Even though their attempts failed, the committee, made up primarily of Christians, was highly respected by both groups and became known as concerned people.

Peterson remained in Kwangju during the unrest but joined his wife in Taejon May 28 after everything seemed to be calm. Barbara Peterson and the three Peterson children and missionary journeyman Judy Watts left Kwangju May 22. Peterson expected to return to Kwangju June 3.

One Baptist student was killed in the fighting and two other Baptists are still missing. No damage to church property was reported. Peterson said the damage seemed to be limited to government buildings and utilities.

U.S. House Clears Civil Rights Measure For Carter's Signature

WASHINGTON (BP) — The U. S. House of Representatives passed a final version of the Civil Rights of Institutionalized Persons Act, clearing the measure for President Carter's signature.

The act grants to the U.S. Attorney general specific statutory authority to bring or intervene in suits against a state after determining that there is a "pattern or practices" or depriving institutionalized persons of rights

guaranteed by law or the constitution.

The measure applies to institutions which "are owned, operated, or managed by, or provide services on behalf of any state or political subdivision of a state." The act includes institutions for the mentally ill, disabled or retarded and jails or prisons, pretrial detention centers, juvenile facilities, nursing homes and other facilities for immediate or long-term care, or custodial or residential care.



Med Center BSU Gives Check

Tami Stringer, president of the Baptist Medical Center's Baptist Student Union, presents Lloyd Lunceford, associate director of the Student Department of the Mississippi Baptist Convention, with a check for more than \$300 for summer student missions.

The money was raised by students of the MBMC School of Practical Nursing, School of Respiratory Therapy, School of Radiologic Technology and the School of Medical Technology to assist students with their summer missions abroad and in the United States.

Also pictured is Jane Worthy, BSU president elect (far right) and students from the various schools.

Staff Changes

Robin Polk, daughter of Mr. and Mrs. Franklin K. Polk of Prentiss, has joined the staff of Southside Church, Yazoo City as activities and music director. She was summer missionary in Jackson, Wyo. in 1978, and summer youth director at Walnut Grove Church in 1979. She graduated from Clarke College and is attending Mississippi College where she is majoring in foreign languages with an emphasis in Spanish and German. Cliff Shipp is pastor of Southside Church.



Polk

David Sartain is summer youth worker at First Church, West Point. He plans to continue study at New Orleans Seminary in the fall. Dewey Roach is the interim pastor.

Joe Joyner is the new pastor of Antioch Church, Lowndes County. He has been serving Southside, Aberdeen. His wife is the former Linda Young of Amory. They have two children.

Morrison Heights Church of Clinton has called L. Graham Smith as associate pastor, beginning June 15. He has served since July, 1974 as minister of music of Temple Church, Hattiesburg.



Smith

He and his wife, Alice, have two children: Alicia and Louis. Smith attended Vanderbilt University and holds degrees from Mississippi College and New Orleans Seminary.

His denominational activities include membership on the Mississippi Baptist Convention Board; Order of Business Committee for the Mississippi Baptist Convention, serving as chairman in 1979; Convention-wide member of Impact '80's Committee; and chairman of the BSU Advisory Board of the University of Southern Mississippi.

Sapa Church of Eupora, MS. has called Richard Peebles as pastor. Before serving as pastor of Sapa, Peebles was pastor of the Bethany Church, Sunflower Association. Mrs. Peebles is the former Carolyn Robertson of Greenville. They have two daughters, Cindy and Cathy.

Westview Church, Jackson, has called Finis Beauchamp as assistant to the pastor. Beauchamp has just completed his second year at New Orleans Seminary. He is married to the former Ann Leavelle.

Talmadge Rayborn, pastor of First Church, Waveland, has resigned.

Roy Hawkins has resigned at Shuqualak Church to accept the pastorate of Calvary Church, Columbus.

Lisa Dismuke is summer youth director at Bethany Church, Calhoun County.

West Ripley Church at Ripley has called Anthony Null as summer youth director. Null is the son of Mr. and Mrs. Johnny Hugh Null of Walnut.



Null

He served as youth director at Harmony Church, Walnut, last year. Recently he surrendered to the gospel ministry and will enroll in college this fall. Previously he studied at Troy State University in Alabama.

DeJuan and Kay Walley have joined the staff of First Church, Waynesboro. DeJuan will be serving as associate pastor in charge of outreach and youth. Kay is director of youth and children's work. Robert A. Perry is pastor.

Board Sends Flood Relief To Brazil

RIO DE JANEIRO, Brazil (BP) — Brazilian Baptist churches, assisted by a \$15,000 emergency allocation from the Southern Baptist Foreign Mission Board, are helping to provide relief for flood victims in the state of Mato Grosso do Sul in south Brazil.

Southern Baptist missionary Fred L. Hawkins Jr., relief coordinator for south Brazil, said flooding of the Parana and Paraguay rivers has caused many families to leave their homes.

The Foreign Mission Board released \$15,000 in hunger relief funds given by Southern Baptists to help 80 families near Corumba and a like number in the city of Eldorado who need food, clothing and shelter.

Missionary Elbert Deaderick is assisting churches of the Brazilian Baptist Convention in the relief work.

Mississippians Receive Degrees

LOUISVILLE, Ky. — Four Mississippians were among the 284 students who received degrees from Southern Seminary, Louisville, Ky., during commencement exercises held June 6 in the seminary's Alumni Chapel.

The School of Theology awarded the Master of Theology degree to Stephen Allan Odom, son of Mrs. Cecil Odom of Pascagoula.

T. Timothy Thomas, son of Mr. and Mrs. Audie Thomas of Fulton, and Dudley Marion Waddle, son of Mr. and Mrs. William M. Waddle of Grenada, were Master of Divinity degree recipients.

The School of Religious Education conferred the Master of Religious Education degree upon Teresa Myers McCann, daughter of Mr. and Mrs. George R. Myers of Aberdeen.

Sir Cyril Black, former member of Parliament and president of the Baptist Union of Great Britain and Northern Ireland, 1970-71, delivered the commencement address.

Tatum Is Available To Teach Lifestyle Evangelism Workshops

By Ethel McKeithen
Consultant
Mississippi WMU

The call to personal lifestyle evangelism is an initial emphasis of Women in Evangelism, a relatively new focus of the Evangelism Section, Home Mission Board, SBC.

Though the program is in its infancy, an immediate major thrust is to reach as many women as possible with this challenge. Toward this end, Lifestyle Evangelism Workshops, thoroughly scriptural in concept and presentation, are being offered throughout the nation. Their purpose is to acquaint, equip and motivate women to recognize and accept witnessing oppor-

tunities as they occur in the normal course of life.

Sue Tatum, corporate secretary at the Mississippi Chemical Corporation in Yazoo City, is Mississippi's representative on the Advisory Board of the Home Mission Board, and is available to lead workshops in the state.

Miss Tatum attended the recent workshop at the Home Mission Board under the direction of Laura Fry, consultant in the Department of Evangelism. Representatives from other states were in attendance.

Mississippi is very fortunate to have Miss Tatum serving in this capacity and women are urged to call on her for help in their associations.

Freeman To Lead Family Life Conference At Improve Church

Carroll B. Freeman, professor of psychology and counseling, New Orleans Seminary will lead a family life conference at Improve Church, (Marion County) June 13-15.



Freeman

The conference will begin on Friday evening at 6:30 with a covered-dish supper designed to attract all members of the family. Topics of discussion will include: family communication, listening, parenting,

settling family disagreements, growing up to God, developing principles for Christian living and foundations from the family.

"Freeman's choice of subject matter hits right at the heart of many of our family problems," Bob Williams, pastor, said.

In addition to his professorship at New Orleans Seminary, Freeman is a supervisor of clinical pastoral training at East Louisiana Hospital; Central Louisiana Hospital; and East Mississippi Hospital, Meridian. He has recently published a book, *The Senior Adult Years: A Christian Psychology of Aging*, Broadman Press, 1979.

125th ANNIVERSARY First Baptist Church, Corinth, Mississippi June 22, 1980

All friends and former members of First Baptist Church are invited to share this special occasion with us. Anniversary service at the morning worship hour. Dinner on the grounds.

NOBODY SINGS THEM LIKE... Cynthia



The daughter of a country Southern Baptist preacher, today a winner of the 1980 Dove Award, Cynthia has developed a voice so dynamic that old favorites come alive again and new songs have a depth of expression as never experienced. As her producer, Burt Red says, "Cynthia sings from her soul, she will cause you to hear from your heart."

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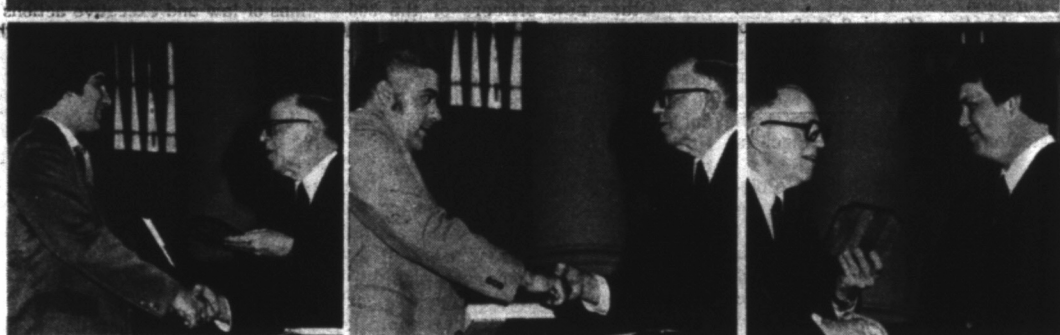
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Names In The News...



Three from Mississippi, recent graduates of New Orleans Seminary, have received plaques from the seminary, recognizing them as outstanding students. J. Hardee Kennedy, vice president for academic affairs, presented the awards. W. David Prevost, left, native of Hazlehurst, was selected as outstanding student in the Master of Church Music program of the seminary. Johnnie Irwin Place, native of Tylertown, center, was recognized as outstanding student in the School of Christian Training. John Sidney Allen, right, native of Moorhead,

received a plaque as one of two outstanding students in the Master of Divinity program. Each of the three is pictured with Kennedy.

The committee which selected these, according to Kennedy, "gives major consideration to the evidences of an uncommon measure of excellence in personal and spiritual qualities, academic and scholarly achievement, and capacity for Christian ministry."

Philip R. McCraw received the Master of Divinity degree on May 9 from Southwestern Seminary, Fort Worth, Tex. Born in Jackson, he is the son of Mr. and Mrs. Roy McCraw of Meridian. (His name was incorrectly spelled in an article in the June 5 Baptist Record which listed the Southwestern graduates from Mississippi.) He has a Bachelor of Music degree from University of Mississippi.

Clark Patterson, pastor of Calvary Church, Calhoun County, died April 28.

Betty Hart, missionary to Chile, has completed furlough and returned to the field (address: Casilla 197, Antofagasta, Chile). She was born in New Orleans, La., and grew up in Sandy Hook, Miss.

Charles Martin, vice president for academic affairs at Mississippi College, will be the feature speaker during the annual meeting of the Southern Baptist Adult Education Association in Nashville, Tenn. at 2 p.m. on Tuesday, June 24.

The meeting will be held in the New Maxwell House Hotel. Martin will discuss "The Rationale for Adult Education in Southern Baptist Institutions."

The meeting will be in conjunction with the meeting of the Association of Southern Baptist Colleges and Schools, at the New Maxwell House, June 23-25.

Six (three youths and three children) recently took part in Bible drills at West Ripley Church, Ripley, advanced to the associational drill, and to the state finals at Batesville. They were Lee Anne King, Excellent; Jimmie King, Superior; Rhonda Young, Excellent; Diane Baker, Excellent; Melissa O'Leary, and Michael Baker. Workers from the church in the drills were Judy North, Johnnie Crawford, Johnny O'Leary, and Becky Baker. Billy W. Baker is pastor.

Michael May has been called as minister of education and youth to West Hartselle Baptist Church, Hartselle, AL. He is the son of Mr. and Mrs. Ben F. May of Meridian. He is a graduate of William Carey College and received a Master of Religious Education degree from New Orleans Seminary. He goes to this position from Toomsba Church, where he was minister of music and youth. His home church is South Side, Meridian.



May

Mr. Vernon Church, Newton Association, had three children represented in the Children's Bible Drill in Jackson, May 3. Scott Hodges, Cindy Beggan, and Suzanna Kennedy were all state winners in the Children's Division.

Linn Church recently set aside a special day to honor Mrs. Alice Cotton, 91, the church's oldest member. Mrs. Cotton was given a plant and plaque from the church. She still attends worship when she is physically able to do so.

Diamondhead Church, Gulf Coast Association, recently ordained Hoyte Johnson, Chester Partridge, Guy Clay, and Uless Bergeron as deacons.

MK Prayer Calendar For Margaret Fund Students

June 18 Elizabeth Lee (France), Mississippi College
June 18 Martha Williams (Niger Republic), USM
June 20 Tracy Peacock (Korea), Mississippi College
June 21 Timothy Glaze (Argentina), Mississippi College

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Southern Baptist Convention . . .

A matter of voluntary cooperation

The annual Southern Baptist Convention has been in progress this week, and perhaps it is a good time to give attention to some of the dynamics of Southern Baptists.

At the time of this writing the convention had not started, so there can be no attempt to give thought to the actions of this current meeting. Instead, let's examine the nature of the Southern Baptist Convention and think about how it works.

Strictly speaking, we all use a bit of erroneous nomenclature in speaking of the Southern Baptist Convention. Actually, the convention is a three-day meeting held once a year. We are called Southern Baptists because we are members of churches which send messengers to the convention. All churches, of course, do not send messengers. If each of the 35,000 churches sent only one messenger the convention sessions would be twice as large as they are. Churches which do not send messengers are Southern Baptist churches because they choose to be and would send messengers if it were practical. There is no other organizational structure.

We are often called a denomination and generally refer to ourselves as a denomination, but we are not. We are a group of 35,000 independent Baptist churches choosing to enter into a cooperative relationship in order to be more effective in seeking to carry out the Great Commission.

This is why we cannot split. There is nothing to split. A church or a group of churches may cease to cooperate with the entire endeavor or with parts of it

anytime it or they choose to do so. That would not be a decision to split the convention. That would be a decision on the part of local churches.

There is a great deal of superstructure which is a part of Southern Baptist efforts; and it is generally referred to as a Southern Baptist Convention, but it is not. This superstructure and its work come about because of decisions that are made at the Southern Baptist Convention.

The conventions, by their votes through the years, have established a number of boards, commissions, and committees to carry out the work that the conventions have felt needed to be done. These entities employ permanent staff people to do the work on an organized basis. The convention in their annual meetings could not accomplish this.

In addition to these boards and other bodies, the conventions also elect annually members of an executive committee to give attention to the work between sessions of the conventions. So while the boards, commissions, and committees are elected by the conventions and responsible to the conventions, they must also relate to the Executive Committee, for it does indeed represent the total body between sessions.

States the Same
The 34 state conventions are organized on much the same basis. The states are completely independent of any control by the Southern Baptist Conventions, and there is no organizational structure binding them together. The state conventions, of

course, must be Southern Baptist oriented because the churches choosing to carry out their missions work through the organizations of the state conventions are those which have chosen to align themselves with Southern Baptist efforts.

The other area of cooperation in carrying out the work of the churches is the local association. As with the states, there is no tie with the larger body or between themselves. The associations are the results of the groupings of churches in smaller geographic areas than state convention organizations cover. But again, as with the states, the associations must be Southern Baptist in their orientation because the churches choosing to work through them are Southern Baptist in their concepts.

So the basic unit, and the most important unit, is the local church.

It all depends on cooperation. That is the key word. This cooperation, if it is to work at all, must be a two-way street. And the Cooperative Program is much more than a financial plan.

The reason for it all is missions — trying to carry out a plan of world wide witnessing in order to spread the gospel of Jesus Christ. Everything that is done must somehow relate to that central purpose. It may be education. It may be healing. It may be preserving history. It may be missions directly. But it must relate to our missions mandate.

Two-Way Street
As was stated, the cooperation is a two-way street. It must work voluntarily, or it won't work at all. Admittedly,

there could develop a tendency on the part of boards or agencies to express the notion that programs of such boards are the "official" avenues of work, and those who do not go along are "not Southern Baptists." The "official" stamp may be so, but cooperation is not developed by coercion. On the other hand, there is also the possibility of a church or other entity resisting cooperation with other bodies because of a feeling that "they are not going to be telling us what to do." There is no attempt, of course, to tell others what to do, but rather to implement plans of action.

Programs and concepts must be worked out in concert and all must walk together in their implementation, for our notes will be sounded. Those who do not want to walk with the others must be given that freedom. And boards and agencies must lead by influence and not by coercion.

When all plans are worked out together and all groups are cooperating voluntarily, there is no greater provision on the face of the earth to spread the gospel to all the world.

And when this is happening there are no issues likely to be raised concerning doctrine or orthodoxy. No one is saying to himself, "Here I am working as hard as I can, and no one knows about it or even cares." And that after all may be much of what the current doctrinal issue is all about anyway.

When all are working together in voluntary cooperation, everyone knows his part is as valuable to the effort as that of anyone else.

Food for body and soul . . .

Mississippi missionaries serve on Antigua

A native of Mississippi is busily engaged in seeking ways in which farming operations can be more effective on the beautiful Caribbean island of Antigua.

E. Gary Harthcock calls North Carolina his home now, but he was born at Clarksdale, Miss. He and his wife are missionary associates appointed by the Foreign Mission Board to serve on Antigua.

The soil on Antigua is not rich, and the island does not enjoy the abundant rainfall that is common on other Caribbean islands. The people need help in learning how to make these circumstances work in their favor. That is what the Harthcocks are there to do. Paul Harrell and I visited with them during a recent missions trip to the Caribbean.

The charm of the island was matched by the charm of the Harthcocks in their role as hosts to two visitors.

In spite of less rainfall than on other islands, there is an abundance of greenery on Antigua. The island rises out of the clear, blue, and sparkling water where the Caribbean Sea meets the Atlantic Ocean. On the last day Paul and I were there, Harthcock took us swimming on the Caribbean side. We waded in water to our chests and could look down and count our toes. This was late in January. We were swimming in the dead of winter.

Because of the influence of the ocean, the temperatures are not much higher in the summertime than in the winter.

Antigua is a beauty spot, and the Harthcocks are there to seek to help the islanders find a life that will match the beauty of their island.

Heading their list of projects is "to present a Christian witness."

Because of a sporadic rainfall, irrigation is necessary for a high yield in crop production. But the occasional lack of rainfall also means a lack of water for irrigation. So Harthcock has developed a system of trickle irrigation that is working beautifully.

The system is simple. Rather than having a flood irrigation system that would severely tax the water supply, Harthcock has devised an irrigation system that keeps a steady trickle of water running at the base of the trees he has planted on his experimental farm.

Appropriately enough, the farm is located in Christian Valley.

In addition to the effort to present a Christian witness, the Harthcocks have four projects relating to their farm. These are to demonstrate a suitable technique of irrigation that conserves water, labor, and materials to the maximum;

To provide a teaching environment and teaching opportunities related to food production;

To explore likely avenues of additional food production; and

To assist individuals and groups in becoming established with trickle irrigation.

Finally Harthcock has adopted a project that calls for the training of a responsible Antiguan to assume direction of the project.

The trees that have been planted are for the purpose of growing food. There are lime, pomegranate, apple, avocado, cherry, grapefruit, orange, tangerine, mango, coconut and cashew trees. There are many grape vines. Antigua now imports 75 percent of its food.

The Harthcocks are showing the Antiguan how to raise food for their bodies, and they are aiding the local efforts to help provide food for their souls.

They are members of Central Baptist Church in St. John's, one of the strongest Southern Baptist-related churches in the Caribbean with more than 1,000 members. The pastor is Lambert Mills, a native of St. Kitts, a nearby island.

In 1970 missionary Shelby Smith became pastor of Central when it had 23 members. In January 1978 he turned the pastorate over to Mills, and there were 1,050 members. During those eight years there had been 462 baptized and six missions and four preaching points had been established. Onnie Mead, a student at Barbados Baptist College, is a native of Antigua.

Harthcock, 61, attended Mississippi State University and received a bachelor of science degree from Ohio State University in 1948. He was a horticulturist in Hendersonville, N. C. from 1949 until 1960, when he became a

lay evangelist for the Baptist State Convention of North Carolina. From 1964 until 1974 he was director of the Fruitland Baptist Bible Institute, and in 1974 and 1975 he was a businessman in San Juan, Puerto Rico. He was appointed a missionary associate as an agricultural evangelist to Antigua in 1975.

Mrs. Harthcock is a native of Coleman, N. C., and was a school teacher in the state until 1974.

The Harthcocks live at the top of a hill. From a balcony at the back of their house they can watch the cruise ships dock on the Caribbean side of the island. From their front yard they can see a bit of the Atlantic Ocean.

The tourist can feel that Antigua is well worth a visit. The main town of St. John's is interesting, and a great deal of the charm and interest is because of the steel bands that are to be found. These musical groups make their instruments out of steel oil drums.

Nelson's Dockyard in English Harbor is a traveler's crossroads, for yachts from all over the world are to be found moored there. From high above the harbor, on Shirley's Heights, the beautiful blue Atlantic stretches out endlessly.

It is a lovely island, and Southern Baptist missionaries are busy helping the people find the love of Christ to make their lives complete.—DTM



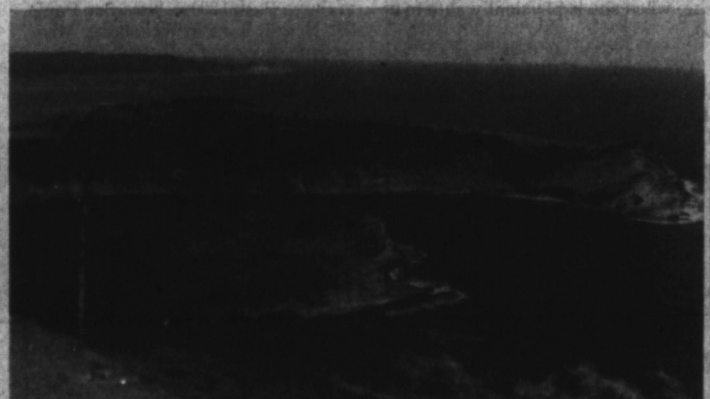
Mr. and Mrs. Gary Harthcock stand outside their home in St. John's.



Paul Harrell, left, Mississippi Baptist Brotherhood director, chats with Lambert Mills, pastor of Central Baptist Church, St. John's.



A St. John's steel band in action.



From Shirley's Heights the sparkling, azure Atlantic stretches endlessly.

Honoring Bible-Reading Fathers



Faces And Places

By Anne Washburn McWilliams

Vacation Bible School

The flags have reappeared at the church; it's Vacation Bible School time again.

In the summers of 1948 and 1949 I was a student worker with the Alabama state Sunday School department. Mostly I taught VBS in rural churches in the mountains of northeast Alabama. I could write a book about that summer when I was 19.

In the beginning we student workers gathered for orientation at the home of Miss Mary Ellen Caver in Birmingham, and spent the night, some at her house, others in homes of her neighbors.

One of the most prosperous farm communities I worked in was on Sand Mountain. I rode the bus to Albertville, where the director of missions was to meet me on a Sunday afternoon. However, an emergency had come up, so disturbing that the director had forgotten me and had flown to another vicinity. I knew the church where I was to work was near Boaz, but I did not know the pastor's name, or any of the members.

Experience had taught me that if you get stranded, find a Baptist church, and someone there will help you. I walked until I found First Baptist Church, Albertville. Sunday afternoon — it was empty. A person walking down the street pointed out the parsonage to me. No one was home there, so I sat on the preacher's front steps until he and his family returned home. He drove me to the church in the country, just in time for Training Union; then he rushed back to his own.

We had good attendance at Bible school in the mornings. A revival meeting was in progress nights. I stayed in a different home every night, and had a wonderful time everywhere. In the afternoons young people and/or children and I would walk all over the countryside, inviting others to come to Bible school.

One afternoon we ate watermelons at one house, peanuts at another, and raided a grape arbor at another. For supper that night my hostess was expecting the two preachers, along with myself. One of the preachers did not come (perhaps he'd been eating all afternoon, too, and was wiser than I). Mrs. — had cooked a lot more supper than any of us needed. She kept piling food on my plate. Though stuffed to the gills, I had to be polite. I chewed and chewed, and willed myself to keep swallowing. She scooped second helpings onto my plate. And then — the desserts — "sample them all, please" — chocolate cake, coconut cake, and

two or three kinds of pie. Somehow I got through the ordeal, but at 3 the next morning I woke up — as sick as I can remember being, ever.

Another place I stayed, in another county — I won't say which one — made me sick, too, but not from overeating. The director of missions apologized for leaving me at a certain home, but he said the church only had a few members, and this family had asked that I stay with them all week. They were kind. Just not clean. I have a lot of stickability, but I almost came unglued that week.

The old grey-haired, wiry grandma greeted me, snuff dribbling down her chin. As I sat on the edge of a cane-bottomed chair, she asked, "Have you ever had lice?" I answered no, and shifted my position, and looked about me a bit uneasily.

"Well, we don't have them," she said. "We just don't want to catch them." They had two bedrooms and a kitchen, a hall and porch — and six people lived there. I shared a bed with the grandma. She gave me the back side of the bed; on the floor beside me I spied the newspaper she'd been spitting on at night.

The older daughter washed the dishes in a sudsy pan and laid them on an open shelf. "Aren't you going to rinse them?" I asked her.

"No, I don't want to go draw any more water." Flies didn't seem to mind that the dishes still were soapy.

Five or ten children came to the church for Bible school each morning. I was the only adult and only teacher present. I can't remember where the pastor was. One morning the director of missions came to the school to see how I was doing. I could have left with him then, but I did not consider leaving. That morning I had explained the plan of salvation and asked if anyone was ready to accept Jesus as his or her Savior. Two held up their hands.

Letter to the Editor

Seeking A Pastor

Editor:
The First Southern Baptist Church of Rangely, Colorado, is seeking a pastor. We are located on the western slope of Colorado in the northwest corner of the state. The population of our town is about 2,000. Our town is projected to grow to 3,000 by 1985. The primary industry is oil and gas.

We are seeking a pastor who is a seminary graduate, who believes that the Bible is the infallible word of God, and who adheres to beliefs of the Southern Baptist Convention and the Cooperative Program.

Our church roll membership is 174. We are presently running about 38 in Sunday School.

Interested applicants please send resumes to:

Bob H. White
Chairman, Pulpit Committee
P. O. Box 1223
Rangely, Colorado 81648

Book Review

THE TOMMY JOHN STORY by Tommy and Sally John with Joe Musser (Fleming H. Revell, \$6.95, 174 pp.) Tommy John is a great baseball pitcher. In the 1977 season with the Los Angeles Dodgers he won 20 games during season play, pitched the winning game in the National League play-offs, and played in the World Series against the New York Yankees. The amazing thing about that is that in 1974, while pitching against the Montreal Expos, Tommy had hurt his arm and the doctors had told him he would never pitch again. The story of his comeback, in spite of the handicap, is an inspiring one. This book is a rare look at Tommy John, the baseball player, the man, the believer. Musser, the co-author, is also the co-author of the bestseller, *Joni*.

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Hinds-Rankin Women Help Internationals Speak English

(Continued from page 1)

a van route, in which she goes to practically every section of Jackson to pick up internationals. So far, most of the English students have been women, possibly because their husbands are working or are in school, at Jackson State, University Medical Center, or some other school in the area. Guillermo Pichs, Cuban pastor, studied with the women during the two months he was in Jackson.

Some of the volunteer teachers have offered special tutoring for young people who needed to pass a high school entrance test.

Mrs. Charles Mayfield of Broadmoor helps with serving refreshments each week. Sometimes the internationals contribute to the refreshments so that the others may sample their specialties. One morning two from Taiwan, who work at the Hilton, brought blueberry cupcakes.

As a rule, the conversational English classes have not been continued through the summer. However, "this summer," said Mrs. Myers, "I would like to start a night class. Maybe this would attract the men who could not come mornings."

Thursday mornings the internation-

als, many of the same ones who attend the English classes, gather at First Church, Jackson, for sewing and other handicrafts, or for fellowship. The story of Thursday mornings' activities will appear in a future issue of the Baptist Record.

Canary Islands, Spain — Charles W. Whitten, Southern Baptist missionary here, joined John E. Mills and Billy Bullington in the Cameroons, West Africa, in late April for a brief trip to Equatorial Guinea (formerly Spanish Guinea) to explore possibilities of sending missionaries into that country.

While in the capital city of Malabo they were told at the Ministry of Agriculture of great needs and that the country had complete religious freedom. Although they were not able to talk with the president, Hon. Teodoro Mbasoso, the visitors were able to discuss the conditions with the president's brother, in touring the city, they noted the scarcity of food, especially meat, and they were moved by the conditions of a hospital they visited. They were told that the principal causes of death are malnutrition, dysentery, and measles.

The SBC Foreign Mission Board will consult with Spanish Baptists who have recently expressed interest in Equatorial Guinea as an area for their mission efforts. (EBPS)



Teachers and other personnel assisting with conversational English classes at Broadmoor, Jackson, on Wednesday mornings are, seated, l to r: Mrs. John A. Patrick, Ridgecrest Church, Jackson; Mrs. David Myers, Alta Woods Church, missionary, Christian Social Ministries, Hinds-Madison Association; Mrs. E. D. Estes, Broadmoor; Mrs. James Mangum, Broadmoor; standing, l to r: Curtis Ferrell, pastor of the Spanish congregation at Broadmoor; Mrs. David Worthington, Ridgecrest; Mrs. Clifton Richardson, First Church, Brandon; Mrs. R. P. Sugg, First Church, Jackson; Mrs. Leo Murray, Broadmoor; and Mrs. Charles Mayfield, Broadmoor. Not pictured: Mrs. Bob Brashier, Broadmoor, and Mrs. H. H. Mikel, Broadmoor.



Fran Vandercook, who serves in language missions on the Gulf Coast, led a conversational English workshop at Broadmoor Church, Jackson, in April. The 16 hours of training were for persons who want to teach internationals to speak English. The 24 who enrolled in the workshop were from Yazoo City, Simpson County, Brandon, and Jackson.

V. R. Crider Baptizes Five In Damascus Church's First Baptistry

By Anne McWilliams

The first baptismal service ever to take place in Damascus Church, Madison County, (in the church building itself) occurred on Sunday, May 25. That is most unusual, for the church is 91 years old. It was organized in 1889, and for a while was called the Madison Station Church.

Three adults and two young people were the five baptized that afternoon. They were Mr. and Mrs. Ed Kimbrell and Estil Kimbrell, all in one family, Robin Bridges, and Ralph Sewell.

V. R. Crider, pastor at Damascus for the past five years, baptized them.

Previously, when Damascus had new members asking for baptism, a service was held at First Church, Flora. Or before that, their baptismal services were in ponds or lakes.

To celebrate the historic occasion, the church served dinner on the grounds. For the morning service the little building was packed. The crowd stayed all day, for fellowship and food

and worship.

Ira Bradshaw, the church's only deacon and also the church song leader, directed the congregation in singing "O Happy Day." Jewel Odom and Ruth Hammack provided special music. Their sister, Robin Bridges, one of those baptized in the afternoon, played the organ, and Garland Brown the piano.

Damascus is on Highway 22, between Flora and Canton. Mrs. Pearl Cloud, 85, the oldest member, said she has never belonged to another church. It must have been about six years old when she was born.

At one time, not too many years ago, services completely stopped. They began again, with just Sunday afternoon preaching services. Now Sunday School begins at 10, and is followed by Sunday morning worship service, but no Sunday night or Wednesday night services are held.

When Crider went as pastor there five years ago, the membership was

around 26, but attendance was usually less. Now there are 41 members. Most are adults, but ten or 12 are young people. Several babies and young children were present for the celebration on May 25.

The pews have been refinished and cushioned in red velvet. Aluminum window frames have been installed, as well as double glass insulated windows. A carpet is to go down soon. This summer men of the church plan to paint the exterior of the church and to add a new roof and new steeple. The new baptistry is one that the pastor can stand behind while he baptizes.

Sam Gore, head of the art department at Mississippi College, is a former pastor of Damascus Church. He has promised to paint a scene which he will give for use behind the baptistry.

The church gives to the Cooperative Program. At Christmas, 1979, the members gave \$335.00 to the Lottie Moon Offering.

K. H. Bridges, cattle farmer whose daughters provided the special music May 25, owns the land surrounding the church. He has offered to give the church more land any time it needs it to add more buildings, or a parsonage.

There's an air of enthusiasm about the little church, and a spirit of love for each other that is apparent to the visitor.

Pastor Crider said, "We are growing spiritually." Last fall, during a Sunday morning service at church, George Liles, one of the members, suffered a heart attack, and all those present didn't know if he would live through that day. However, he did, and he was present for the special services on May 25. Crider said, "Ever since Mr. Liles' heart attack, we've been having a revival in this church!"

Damascus nearly died once, too, but it has come to life again, and at 91 is going strong!



Pastor V. R. Crider baptized five persons on May 25, in Damascus' new baptistry.



Left to right are Ira Bradshaw, Damascus' only deacon; V. R. Crider, pastor; and Mrs. Pearl Cloud, the church's oldest member and mother of Ira Bradshaw. Dinner was served under the large trees in the background.



Hammack

Liles



"What are you doing?" Beginner students ask. They concentrate on English pronunciation and say the words slowly as Mrs. R. P. Sugg teaches.



Mrs. James Mangum, right, and Mrs. John A. Patrick, center background, teach the intermediate English class.

Italian Baptist Convention Took No Action Against Carter

RICHMOND, Va. (BP) — Contrary to an Associated Press report, the General Assembly of Baptist Churches of Italy did not send a letter to President Carter protesting his foreign policy and the assembly took no official action in this regard.

Southern Baptist missionary Ben Lawton attended the conference and said a letter was drawn up by a group of observers at the meeting and was placed on a table for anyone to sign if they wanted to. Lawton said a group of independent individuals who were concerned with sending a Christian message of reconciliation did sign the letter, but it was not an assembly action.

An Associated Press story datelined from Rome said the convention accused President Carter June 3 of pursuing a foreign policy "contrary to the

gospel of Christ."

It said the congress released a statement saying that a large majority of its 120 participants had signed the open letter. The letter was critical of Carter's handling of the Iran crisis, his plans to build the nuclear-tipped cruise missile and his call for U.S. allies in Europe to boost military spending.

The Southern Baptist Foreign Mission Board has a policy which prohibits its missionaries from becoming involved in politics in the countries where they serve.

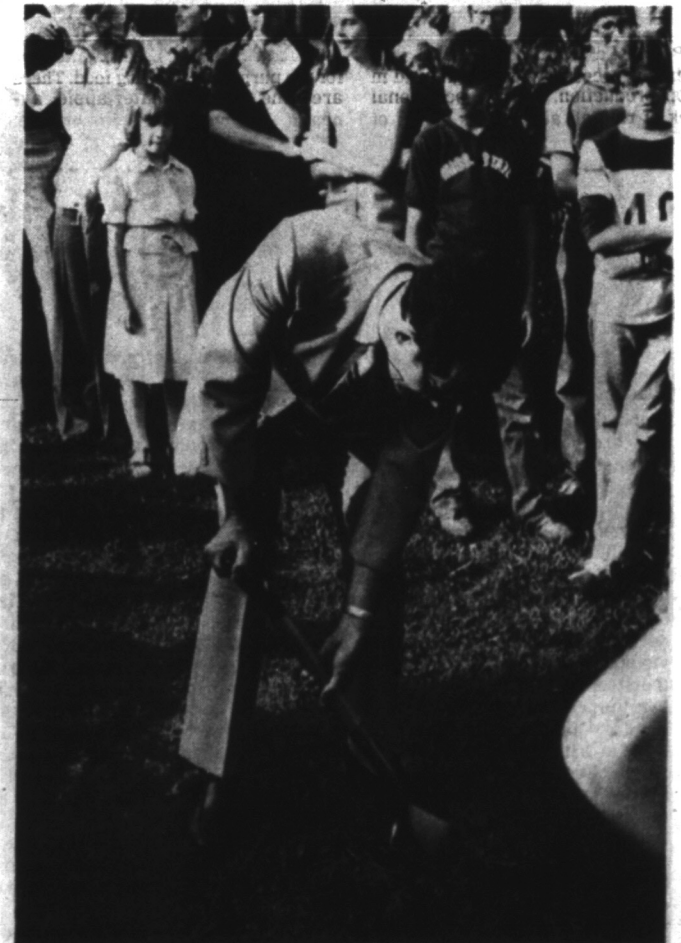
Moynihan . . .

(Continued from page 1)

"My concern," Parks said, "is the ultimate outcome more than the fact that nothing has happened during this session of Congress."

The Foreign Mission Board has an internal policy stating that "missionaries are to maintain carefully their role of spiritual ministry, refraining from any relationship with intelligence operations of any nation (including the United States), or with political movements in the nations where they serve."

The Foreign Mission Board has urged a legislated ban on the use of clergy "to remove any suspicions" that its missionaries are involved in intelligence activities.



Morrison Heights Breaks Ground

Morrison Heights Church, Clinton, broke ground Sunday afternoon, June 1, at 5:30, for a multipurpose activities building that will include a gymnasium, education space, and music suite. Also church offices are to be remodeled and the media center relocated.

On program at the ground breaking service were Kermit D. McGregor, pastor, at center front in bottom photo; Ed McDonald, deacon and charter member and chairman of the Church Property Sub-Committee; Lamar Nail, chairman of the Building Committee, who did the digging, top photo; and L. Graham Smith, the church's new associate pastor.

The new structure is slated to be ready for occupancy by August 28 of next year. Anticipated cost for the building, plus furnishings and equipment, is \$1,325,000. Hanberry Corporation of Hattiesburg was awarded the contract. Architects are Evans/Ely of Jackson.

The ground breaking was the fifth for Morrison Heights, which is beginning its 23rd year. The church has a total membership of 2067, and a Sunday School enrollment of 1727.

Building Steering Committee members are Lamar Nail, chairman; Ken Freeman, vice chairman; Ruth Olenski, secretary; Anne McWilliams, publicity; Gene Coxwell, church growth; Ed McDonald, property; Joe Moss, plans; Glen Holmes, finance; Walter Moore, program; Lynn King, furnishings; Buck Jones, construction; and Bill Keeler, at-large.

Long-range Planning Committee chairman is Travis Staton.

Revival Dates

Pleasant Hill (Greene): June 22-27; services at 11 a.m. on Sunday with dinner on the grounds and singing afterward; no night service Sunday; services at 7:30 p.m. Mon.-Fri.; Michael Sullivan, pastor, Greenville Church, Lamar County, evangelist; B. J. Hudson, pastor.

Evergreen (Wayne): June 15-20; Sunday at 11 a.m. and 7 p.m.; during week at 7:30 p.m.; A. R. Vaughn of Forest, evangelist; Joey Pitts, song leader; W. O. Phippen, pastor.

Colla: June 15-20; V. L. Montgomery, pastor, Memorial Church, Longville, La., and former pastor at Colla; evangelist; Billy Blakely, song leader and pastor; services at 8 p.m.; homecoming on June 15, service at 11 a.m. and dinner on the ground to celebrate 157th year.

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SCRAPBOOK



For Father

Before I was born you loved me,
And that love grew as the years passed.
You watched me grow day by day
With a tenderness that forever did last.
You seldom said, "I love you,"
But you showed your love in many ways—
A look, a touch, a gift spoke louder than any words.
I often stumbled, but you taught me the determination
To do things right no matter how hard the task.
From you I learned patience, kindness, and generosity.
Hope and love for the whole world to see
Sprang from your heart to me.
You were a master, you were a servant.
Like a master you guided me; like a servant
You ministered to me.

I never said how much I loved you
Because I never realized what you meant to me.
But now that you are gone, I wish I had said those words.
For like a rose you had a special beauty that
Will live in my heart forever.
And though I'll never see you on this earth again,
I know I can say, "I love you," when we meet in heaven.
And for those who love their fathers, I pray
That they will say, "I love you,"
Before God calls His children home.

—Kim Harvey, Columbia
Sophomore, USM

Like Father, Like Son

Many years ago
When I was just a lad
I saw my sister kiss my Dad
And sweetly say goodbye.
I saw a teardrop in his eye,
But knew not the reason why.

Then today my own precious girl
Just as sweetly kissed me goodbye,
I remembered the teardrop
In my father's eye,
And knew the reason why.

—Jimmy Martin, Pastor
Green's Creek, Petal

Reasons For Not Learning

By John G. Brock, Pastor
Van Winkle, Jackson

In last week's devotional we talked about learning too late the truths that cause our lives to experience the most that God has for us. I want to investigate some of the reasons why we never learn.

First, we receive the wrong information. Either learning from those who haven't learned themselves or from those who would deliberately mislead us is probably one of the most prevalent problems surrounding the lack of spiritual maturity. In our day we yearn for the whole truth and nothing but the truth (1 John 4:1-6).

Second, we are all too often satisfied with our present condition. Many times because almost everyone around us is in the same condition, we come to the conclusion, "There is nothing better, so why keep searching?" One of the great faults of our society is the lack of courage to move out from our present condition in search for "something more" that can be ours for the taking (Phil. 3:13-14).

Third, we are basically selfish people. We take the attitude of the priest and Levite in the story of the good Samaritan. What is ours we are going to keep to ourselves and not share. God's Word tells us in numerous places that in order to receive, we must give (Luke 10:30-37).

Fourth, we are not willing to pay the price. Jesus told several who hinted at receiving the "much more" life from Him they would have to give up what they had to receive what He had. When we are told the price we have to pay for what we really want, we do not look at the reward to be received but at what is involved in obtaining. The price overshadows the outcome (Matthew 16:24-28).

Even though these are only four reasons among many why we fail to learn and receive, there is no excuse or reason worth missing what God has in store for those whom He loves. Let us break away from old traditions and move forward with God.

New Zion Names June 22 As John Stanley Day

New Zion Church, Simpson County, has set Sunday, June 22, as John Stanley Day. Stanley, who is from New Zion Church, and his wife Kathy are missionaries in Nairobi, Kenya, East Africa.

Sunday afternoon, June 22, from 1:30 until 4, New Zion will have pictures of the Stanleys' mission activities, as well as African curios and other articles that they have sent home, on display.

A special love offering will be taken and deposited directly into the Stanleys' bank account for their use with youth activities in Kenya.

The Callender Family from Holly Grove and the Faith Way Singers with Bennie Andrews from New Zion will present a program of music during the afternoon, along with a special program honoring John and Kathy. The public is invited.

A member of the church said, "Through this effort we want to show we love the Stanleys and want to do all we can to prove we are proud of our own people who carry the gospel around the world."

How few our real wants, and how vast our imaginary ones! — Lavater.



Kathy and John Stanley

Who overcomes by force, hath overcome but half his foe. — Milton

Just For The Record . . .



Duncan Church on May 11, Mother's Day, recognized four women, members of the Duncan Church, each of whom has given over 70 years in Christian service. Each is a mother. Pictured, top, left to right, are Mrs. Eddis Day Smith, Mrs. E. L. Pope, Mrs. Maude E. Haralson, and not pictured, Mrs. J. R. Wolfe.



The Duncan church also recognized two mothers of six children each, who have given many years of Christian service to church and family. The two, bottom photo, were Mrs. R. E. Mitchell, left, and Mrs. H. B. Hood.

A picture of the River Jordan has been painted behind the new baptistry at Gershorn Church, Pontotoc County. Partee Tutor is pastor.

A fellowship hall is almost complete at Woodland Church, Pontotoc County. L. W. Simmons is pastor.

Martin Bluff, Jackson County, has begun construction of a new education-activities building, which will provide offices, kitchen and education space. Ray Moncrief is pastor.

Emmanuel Church, Biloxi's puppets recently performed at the New Singing River Mall and Santa Maria Del Mar.



New Salem Celebrates Centennial

New Salem Church, Caledonia, celebrated its 100th birthday on March 23. Two former pastors of the church were present — Bob Guinn who brought the morning message, and V. W. Tanyas, who brought the evening message. During dinner on the grounds, an enormous birthday cake was cut. Then a history of the church was read. Pictured, left to right, are Tanyas, Wilburn Matthews, interim pastor, Guinn, and Sam Dowdle, Centennial chairman.

Bible Book Series

God's Laws Applied To Life

By J. Roy McComb, Pastor
First, Columbia

Deuteronomy 12:1-26:19

This section of Deuteronomy deals with the responsibility of Israel in living the covenant relationship with Jehovah. Israel is going to be possessing the Promised Land. This brings on significant responsibilities. Deuteronomy is instructions from Moses to the people. To put it simply, Deuteronomy and particularly this section, is the reaching of Moses concerning the covenant law by which the people of God were to live. Moses deals with four basic areas: (1) Laws related to worship, 12:1-16:17; (2) Laws related to leaders, 16:18-18:22; (3) Laws related to justice, 19:1-21:19; (4) Laws related to ritual, 22:1-26:19. In this section the law is more than a catalogue of rules and regulations. It is a moving preached appeal on the part of Moses to the people for their obedience.

I. Laws Related To Worship (12:1-16:17)

Moses reminds Israel of the covenant relationship concerning the act of worship. Moses deals with the following:

1. The Place of Worship (12:1-18)

Although persons could worship in the home or in local places, Moses insists that there should be a central place where the people of God would come together. In the local cities the priority of the central place of worship remains very crucial. Certainly Israel was expected to worship as a family. They were expected to remember God daily. Nevertheless, the central place of worship was to be crucial to the life of the people of God in a local situation. This would certainly be informative to those of us who live in New Testament times. The local church is crucial to the life of the Christian community.

2. The Person Worshipped (12:29-13:18)

Israel is reminded that God is one God. The worship of Jehovah was in no way to be the way other gods were worshipped. Jehovah is unique. He has a unique relationship to Israel. He is not to be one of several gods. He is the only God for Israel. The children of Israel are warned that there will be things attractive about other gods. They are not to be ensnared by the enticement or inquiry concerning other gods.

Then Moses warns Israel to be

cautious of false religious leaders. Israel is warned that there may be prophets who would lead them astray. They are to be sensitive and alert to the message of the prophet. They are to listen carefully to what he is inviting them to do. If it is ever contrary to the commandments of God they are to reject the prophet and his message. Even members of their families may lead them astray. They are to be so dedicated and devoted to Jehovah that not even family can influence them to violate the holiness and the oneness of their God. Community pressures often lead the people of God astray. Moses in 13:12 and following warns Israel not to be lead astray by community pressures. They are warned not to be conformed to other cities and other communities.

3. The Persons Worshipping (14:1-21)

The persons worshipping a holy God are to keep themselves holy. Only those who obey the laws and commandments of a holy God can come before a holy God in genuine worship.

4. Particles to Worship (14:22-16:17)

Certainly Moses does not attempt to list all of the particles of worship. He simply mentions some excellent aids to worship. These aids may appear strange to our ears but as one looks at them you can see the significance and the benefit in aiding genuine worshippers in worship. It is not necessary to elaborate on these at this point. They will simply be mentioned: (1) Giving the tithes 14:22-29; (2) The year of debt cancellation 15:1-11; (3) Freeing a fellow Hebrew 15:12-18; (4) The firstborn commitment 15:19-23; (5) Annual religious celebrations 16:1-17. These festival celebrations reminded Israel of God's graciousness to them. They praise God for his providential care. They also gave Israel an opportunity to proclaim the grace of God to those outsiders who might observe the festival.

II. Laws Related To Leaders (16:18-18:22)

Moses discusses how the laws given by God relate to the leaders of Israel. He also discusses how these laws should be applied. He mentions laws related to: (1) Judges, (2) The kings, (3) The priests and the Levites, and (4) The Prophets. A detailed elaboration of these laws concerning the leaders is not necessary. The judges were to be honorable and just men. They were not to show prejudice toward any group

regardless of that group's station in life or wealth. The people are instructed to obey the decisions of just judges. It is interesting that the integrity of the judges is mentioned first before the necessity of obedience is mentioned.

The king is to be from among the Israelites. No person who is a foreigner is to be selected as the king. The king is to refrain from lustful and extravagant ways and manners. He is not to forget that he is just one among the brethren. After he is elected king and takes the throne he is to write out himself on a scroll a copy of the law. He is to read this law daily so that he may learn to reverence the Lord his God. This may say a great deal to us about the person who ought to be selected for leadership in the government of our own land.

The priests and the Levites are to be supported from the offerings given by the other tribes. The Levites are to receive that offering and then are to give one-tenth of that offering to the priests. You will remember that all Levites were not priests. The priests were to refrain from becoming involved in detestable practices.

The prophets were special people. The prophet was to be a spokesman for God. God would raise up from among the children of Israel prophets who would speak his words to Israel. The priests and the Levites took care of the places of worship. They led the people in worship. The prophets were to proclaim the mind and heart of God to the people.

III. Laws Related To Justice (19:1-25:19)

In this rather lengthy section Moses discusses how justice may be accomplished through the application of the law. He mentions some specific areas in which the law can be applied and result in justice. He mentions the following: (1) the cities of refuge, (2) the necessary number of witnesses, (3) war, (4) unsolved murder, (5) marrying a captive woman, (6) the right of the firstborn, (7) a rebellious son, (8) various other laws, (9) marriage violations, (10) exclusion from the assembly, (11) uncleanness in the camp, (12) miscellaneous laws. The length of this section indicates the significance of justice to the Lord. A nation is to live in a just relationship. The members of a nation cannot survive except there be justice among them. The people of God should lead the way

Life and Work Lesson

Death: End Or Beginning?

By Tommy Tutor
Job 14:10-17; John 11:25-27;
1 Corinthians 15:53-57

We have in Job 14, one of the dim Old Testament speculations on the life beyond, that stand out in startling contrast to the apparent indifference of ancient Hebrew thought in regard to the future. When one comes to himself and calmly reflects on life and its issues, he cannot be satisfied that death shall end all. There wakes up in him a deep, insatiable hunger for life.

I. Death Is Not The End, But A New Beginning (Job 14:10-17)

Job's theology said that death ended it all, but his heart told him that a just God could not abandon him to Sheol without hope of vindication. Elton Trueblood suggests that one of man's greatest problems is a conscious awareness that he is a creature of death.

Some insights can be gained from Psalm 23:4a: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Note the word "through" gives some insight. This suggests to me that death is another experience in living.

If one walks through the experience of death, then life continues beyond that experience. In addition, note the word "shadow" with reference to the

valley of death. May I suggest that a shadow reflects the real, but it is not the real. So, could this be saying that for the believer he looks like he is dead in physical death, but he actually continues to live? He simply walks through the shadow of death.

Job understands that he lives in the time of God's wrath. The finality of death seems to control Job's mind. Death is final; yet he sees hope for the stump of an old tree waiting away. He is reminded that new life comes from the roots of the stump of the tree. Thus, distantly Job seems to sense life beyond the grave.

II. Death Is Not A Loss, But A Gain (John 11:25-27)

Martha and Mary in their first century world had come to believe in a Messianic age when God would raise the righteous dead. These righteous dead would be raised to share life in God's kingdom. Martha seems to have referred to this hope, but it was not enough to comfort her in her grief. Lazarus, their brother, was dead. Immediate help and comfort was needed.

Little did these two understand that they were in the presence of the Life-Giver. He was "the resurrection and the Life." He not only claimed the power of eternal life, but he said, "whoever lives and believes in me shall never die." It seems that Jesus is saying that death holds no sway over the believer. Victory over our last enemy of death is assured through Christ. He conquered it, and so shall we. The believer gains eternal life at new birth, and physical death delivers him into the fullness of that life. Therefore, in a real sense death is not a loss but a gain.

Death is the doorway from earth to heaven for the believer. Paul noted that if I am present in the body, I am absent from the Lord; but if I am absent from the body, I am present with the Lord. Death gains for us Christ's presence, our heavenly home, reunion with loved ones, and access to all the glories and riches of heaven. Death is not a loss, but a gain.

III. Death Is Not Defeat, But Victory (1 Corinthians 15:53-57)

All human flesh is cursed by sin, and, therefore, all flesh has been sentenced to death. Paul is expressing that in Christ all shall be made anew.

That which is perishable shall be made imperishable, and that which is mortal shall be made immortal. This is the ultimate in salvation's process for the believer.

Death is overcome in victory for the Christian even as it was for Christ. Only God can save sinful man from death because only God is beyond the power of death. In Christ we are delivered from sin and its wages. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). This victory over sin and death comes only through the risen Christ.

We need well to remember that sin is the murderous weapon of death. Take sin away, and death is harmless. Sin is always connected with God's law, for the law sets the mark and by missing the mark the sin obtains its fatal reaction. The law never submits or consents to be violated; it always reacts against the violator. For the law is not merely so many words of a code, it is the divine will itself, God's will (Lenski, p. 749).

Death came upon man because of his violation of divine law. Death was a sentence imposed by God. Therefore, only God can provide a way to escape the power of physical death and also the certainty of eternal death. Just as divine revelation gives us the law against which we rebelled and brought sin into our lives, so does divine revelation give us the way of forgiveness and restoration to everlasting life.

Jesus had earlier noted that he was the way, the truth, and the life, and that no man came unto the Father but by him. Now Paul pictures the final element of salvation in Christ as being the resurrection of the bodies of believers. And he notes, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Death for the believer is not defeat, but ultimate and complete victory.

Homecoming

Shady Grove, Hazlehurst, homecoming will be June 29, with lunch served at the church. Edward Perrett, associate pastor, Woodville Heights Church, Jackson, will bring the message. Ronnie Burch is pastor.